

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

AUGUST 13, 1958

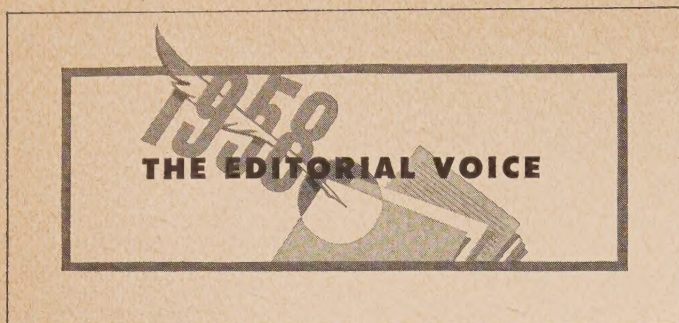


JIHIRA-MONKMEYER

CONGOLESE GIRLS

In this issue

CHRISTIANITY IS A LAYMAN'S MOVEMENT . . . By David Lutzweiler
THE "PROMISED REST" By Mrs. Henry P. Kirk, Jr.



OUR HOPE OF FUTURE BLESSEDNESS

God being a God of infinite goodness must by the necessity of His nature will for each of His creatures the fullest measure of happiness consistent with its capacities and with the happiness of all other creatures.

Furthermore, being omniscient and omnipotent, God has the wisdom and power to achieve whatever He wills. The redemption which He wrought for us through the incarnation, death and resurrection of His only-begotten Son guarantees eternal blessedness to all who through faith become beneficiaries of that redemption.

This the church teaches her children to believe, and her teaching is more than hopeful thinking. It is founded upon the fullest and plainest revelations of the Old and New Testaments. That it accords with the most sacred yearnings of the human heart does not in any manner weaken it, but serves rather to confirm the truth of it, since the One who made the heart might be expected also to make provision for the fulfillment of its deepest longings.

While Christians believe this in a general way it is still difficult for them to visualize life as it will be in heaven, and it is especially hard for them to picture themselves as inheriting such bliss as the Scriptures describe. The better the Christian the harder it is for him to believe that he is to know an eternity filled with unalloyed benediction. The reason for this is not hard to discover. The most godly Christian is the one who knows himself best, and no one who knows himself will believe that he deserves anything better than hell.

The man who knows himself least is likely to have a cheerful if groundless confidence in his own moral worth. Such a man has less trouble believing that he will inherit an eternity of bliss because his concepts are only quasi Christian, being influenced strongly by chimney-corner scripture and old wives' tales. He thinks of heaven as being very much like California without the heat and the smog, and himself as inhabiting a splendiferous palace with all modern conveniences, and wearing a heavily bejeweled crown. Throw in a few angels and you have the vulgar picture of the future life held by the devotees of popular Christianity.

This is the heaven that appears in the saccharin ballads of the guitar-twanging rockabilly gospellers that clutter up the religious scene today. That the whole thing is completely unrealistic and contrary to the laws of the moral universe seems to make no difference to anyone.

As a pastor I have laid to rest the mortal remains of many a man whose future could not but be mighty uncertain, but who before the funeral was over nevertheless managed to get title to a mansion just over the hilltop. I have steadfastly refused to utter any word that would add to the deception, but the emotional wattage of the singing was so high that the mourners went away vaguely believing that everything would be all right some bright morning, and that in spite of all they knew about the deceased.

No one who has felt the weight of his own sin or heard from Calvary the Saviour's despairing cry, "My God, my God, why hast thou forsaken me?" can ever allow his soul to rest on the feeble hope popular religion affords. He will, indeed he must, insist upon forgiveness and cleansing and the protection the vicarious death of Christ provides.

"God has made him who knew no sin to be sin for us, that we might be made the righteousness of God in him." So wrote Paul, and Luther's great outburst of faith shows what this can mean in a human soul. "O Lord," cried Luther, "Thou art my righteousness, I am Thy sin."

Any valid hope of a state of blessedness beyond the incident of death must lie in the goodness of God and the work of atonement accomplished for us by Jesus Christ on the cross. The deep, deep love of God is the fountain out of which flows our future beatitude, and the grace of God in Christ is the channel by which it reaches us. The cross of Christ creates a moral situation where every attribute of God is on the side of the returning sinner. Even justice is on our side, for it is written, "If we confess our sins, he is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness."

The true Christian may safely look forward to a future state that is as happy as perfect love wills it to be. Since love cannot desire for its object anything less than the fullest possible measure of enjoyment for the longest possible time, it is virtually beyond our power to conceive of a future as consistently delightful as that which Christ is preparing for us. For who is to say what is possible with God?

QUOTES FROM OUR CONTEMPORARIES

Says the editor of *Worldwide*, A. EARLE FRID:

"The only power that can defeat the devil is the Holy Spirit. The devil's master strategy is to annul the power of the Spirit by making us afraid of Him. We are admonished to be 'filled with the Spirit.' This command evidences that it must be not only possible but necessary."

T. A. HEGRE, in *The Message of the Cross*, relates:

"On the way out of church one day a woman stopped to tell her pastor that she felt so wonderful after hearing his sermon. He wondered what he had said that had been a blessing to her, and upon being questioned she answered, 'Well, when you told of the sins of several of the characters of the Bible it gave me such comfort.'"

Christianity Is

A Layman's Movement

By DAVID LUTZWEILER

When each layman comes to the place where his set of values has Christ and the rest of mankind at their center the church will be closer to New Testament Christianity

ASK any general of any army in the world what is his greatest problem in warfare and he will tell you that one of the greatest is simply firepower. That is, of all the men in battle who are equipped with guns, only about 15 per cent, or maybe 20 per cent, will actually fire them.

Among commando units or in guerrilla warfare the percentage is considerably higher because these men have been culled until nearly every member is a hardened, courageous man who is not afraid to pull the trigger. But considering the majority of fighting units, one general is reported to have said, "Give me an army in which only half the men will always use their weapons, and I will defeat any other army on earth."

This may be a little extreme, but it illustrates the point. It is a well-known fact of history that Alexander the Great with a small but well trained and highly efficient army defeated overwhelming hordes of Persian soldiers who merely swarmed into battle.

If someone were to ask you what is the fundamental problem of the Christian church today, what would you answer? The problem could not be a lack of equipment or material resources. The church has more equipment at its disposal today than it has had at any period of its history. (For the first three hundred years of the Christian era the saints did not have even church buildings in which to meet.) The problem could not be an untrained clergy: the ministers of today are better educated than they ever have been, on the whole. What accounts

for the lack of vigor and victory in the church today?

The problem of the church is very similar to the problem of the military forces: firepower. That is, only a very small percentage of the members are functioning as they should. According to Romans 12:3-8 and Ephesians 4:7 and 8, *every* believer possesses at least one gift or talent. Romans 12:6 and First Corinthians 12:8-10 make it clear that not every believer has the *same* gift, but the gifts, like guns, were given to be used. The saints, like the soldiers, are not using them. They are not making contact with the enemy and making their potential firepower felt. To use the figure of John 12:24, most of the saints today are *abiding alone*. They are not reproducing.

Every believer has a ministering work to do.

Henry Ward Beecher is the man usually credited with saying that the most diabolical trick the devil ever played on the Christian church was the separation of the clergy from the laity. His statement needs to be understood in the light of Ephesians 4:11, 12, however, if we are to avoid extremes. In verse 11 Paul lists four* gifts that were given by the risen Christ which we generally associate with the clergy. Verse 12 explains the purpose of the gifts: they were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The word here translated "perfecting" is the same one translated "mending" in Mark 1:19. The word means "to

equip or to prepare, to make fit for service." The second occurrence of the preposition "for" in verse 12 means "unto," and the expression "work of the ministry" does not have the article, but means "work of ministering." The third use of "for" in the verse is the same. The real thought of the passage, then, is that the clergy is to *train the saints to do a ministering work*, with the result that the Body of Christ will be edified.

The Star of Hope Rescue Mission in Paterson, New Jersey, was founded by a contractor named Peter Stam. Sir Ambrose Fleming, one of England's greatest scientists and winner of the Faraday Medal in 1928, was also an outstanding Christian with an active testimony. Although his field was science, he was interested enough in his faith to become familiar with the critical problems of the New Testament and wrote a pamphlet on the resurrection of Christ. Some of the most valuable works on prophecy and Old Testament criticism were written by an ace investigator for Scotland Yard, Sir Robert Anderson. And there was a poor silk weaver in Germany who wrote and worshiped in hymns that have taken their place among the greatest in the history of the church. His name was Gerhard Tersteegen.

These are modern examples of the ministry which laymen can fulfill. A good Biblical example is found in Acts 6:1-8. When this problem in the church arose, the preachers appointed some laymen, "full of the Holy Ghost and wisdom," to take care of it. The trouble with the church today is that a few Christian soldiers—the clergy, mostly—are doing all the work, and there are



Mr. Lutzweiler, of Chicago, Ill., is the author of a book on Christian Education which will be published before long.

*The last two, "pastors and teachers," are really one office (Gk.).

not enough laymen full of the Holy Spirit and wisdom helping them out.

This passage is generally regarded as the beginning of the office of deacon. Although the word "deacon" does not appear in the text, it means simply "to minister" in the verb form, and it is the very word which appears in Ephesians 4:12, where it is so translated. Thus, while not everyone is called into the full-time office of the clergy, *everyone is called into the ministry*, for to minister means simply to give aid and do good to people.

Protestants take great pride in their freedom in this regard, as opposed to the Roman Catholic Church which reserves all right of ministry of the Word of God, or spiritual service, to itself. But this boasted Protestant freedom is only official and is not exercised to any great degree. Luther appealed for a return to New Testament Christianity, and the appeal is heard today.

New Testament Christianity is not primarily a form of church government (although it is that, too), but it is a way of life. That way of life is mainly being filled with the Spirit and ministering the gospel to people, with this privilege being *open to everyone*. But for all practical purposes we have a Protestant papacy; the pastor is paid to win all the souls, and do many other

things, too, for which more laymen ought to be responsible, so that the ministry of the Word and prayer might receive more attention.

Notice the job the deacons had to do (Acts 6): to wait on tables. Does a man need to be filled with the Holy Spirit and wisdom to wait on tables? Consider the delicacy of the situation, the prejudice involved and the need for fairness in judgment in apportioning the shares. No matter how small the task may seem, if it is part of the Lord's work it is important. The manner of the usher may minister to a broken heart on Sunday morning. The only requirement is to find one's place and ministry and fulfill it.

Romans 12:3 tells each man not to think of himself more highly than he ought to think. This does not refer to pride necessarily, although pride may be behind it. Paul, speaking of the different gifts, is saying in effect, "Do not think you are called to be an evangelist when you are called to be a teacher; do not think you are called to be a teacher if you are called to be an evangelist." But the grass is always greener in the other shepherd's pasture. Let each layman accurately assess his gifts and talents and then put them to work.

Gifts need "stirring."

Contrary to a popular prejudice in evangelical circles one can do his work best only if he has been properly trained. Some types of work call for more training or a different type of training than other ministries. But it is significant that when God chose a man to lead His people out of Egypt and through a wilderness He chose Moses, a man trained in all the ways of the Egyptians and who knew the ways of his own people as well. When God chose a man to break the bondage of Judaistic legalism he chose one who had been thoroughly trained in the system, the apostle Paul. When God needed a man to deliver the people from the hands of the oppressing Roman Church he chose one who knew the situation thoroughly, having been brought up in it himself, Martin Luther. When God does a job He never comes down Himself to do it personally. He always works through a man; and before He uses that man He trains him and prepares him.

The passage in the fourth chapter of Ephesians says that it is the job of the clergy to provide some of this training. "And He [Christ] has given some men to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, for the immediate equipping of God's people for the work of service" (Williams).

In our modern age one of the best places where this equipping and training can be given is in the Sunday school. Just as the apostles received the bread from the hands of the Lord and gave it out to the people, so the clergy and those in full-time Christian service go to specialized schools and get a thorough training, only to come back home and give out the knowledge and training to the laymen—but only a little at a time, of course, since the layman must work for a living and cannot take a full college course. The best place for such instruction is the Sunday school, although other types of classes always contribute. This leaves the worship service for worship. That, in fact, is why it is called that. But the fact that our Sunday schools have not been providing the kind of instruction they should has been noticed more and more in recent years. There is a movement under way now to correct the situation, to "put the school back into Sunday school."

Notice that the education is not to be an end in itself, but it is to be only an aid to an end. *We should have no interest in education without edification, but this does not mean no education at all.* No education at all is the extreme view, really a rebound from the rationalistic criticism that came out of Germany in the last century. (Some rebounded the other way, and produced intellectualism as the answer; neither is correct.)

The requirements for fulfilling this ministering work.

Probably the biggest requirement is *time*. It takes time to do visitation, to prepare for a class, to read the Bible, to study, to pray, to go to missions, jails, hospitals, even to write. Hard work is the corollary of this. Laziness, not licentiousness, is the prevailing sin that stands in the way of the laymen. People do

(Continued on page 19)

VOLUME 93 NUMBER 17

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reilly Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

The "Promised Rest" Is for Us Now!

By MRS. HENRY P. KIRK, JR.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—HEBREWS 4:1.

FEW of us realize there is a goal short of heaven itself, a prize, if we may call it such, which looms for us as brightly as the pillar of fire did to the Israelites, if we will but take our downcast eyes off the things of this world long enough to look at it. Many of us are so busy running ahead of the Great Shepherd of the sheep that we indeed fulfill the prophecy, "They ran, but I sent them not," while others of us are so spiritually lazy we are, alas, only willing to follow "afar off."

It is so satisfying to know we *can* follow as we should, and we modern sheep need to learn how to follow! Certainly there is an eventual heaven to gain and a hell to shun; but let us fix our eyes on a goal which we can win while we are still on this side of eternity. The little discussed "promised rest" is probably little discussed because there are so few who have found it. It is too big for most of us to contemplate these busy days, although it would seem that the hustle and bustle of our times would make the word "rest" stand out like a lighted neon sign on an otherwise darkened street.

When we come to the fourth chapter of Hebrews, we put on our "far away" glasses and read it in a dutiful way just because it is part of the Bible, not realizing it was written for our guidance and was intended to be understood.

Let us turn to its counterpart in the Old Testament. There we will find the foreshadowing of our promised rest exemplified in the mass exodus of the Children of Israel from Egypt to the land of Canaan.

Since we are prone to spot the mistakes of others more readily than their virtues, let us use this method to see what it was that kept Moses, one of the Old Testament worthies,

from reaching the Promised Land. We can then use this example as a warning for ourselves and profit by his mistakes, so that we will not fail to enter our promised rest.

Came the day God was ready to call His chosen ones out of Egypt. He had selected the leader and was presenting to him the plan for the exodus. God listened to Moses plead lack of eloquence as his excuse for being unwilling to speak to the people and God was angry with Moses. Even after He promised to teach him to speak and to be with his mouth, Moses was still unwilling to trust God to do his speaking for him. As is always true, God will not be handicapped by any man's refusal to do what He wants accomplished. God merely reaches down and selects another to do the job, as He did in this case when He chose Aaron to do the speaking instead of Moses.

Moses was the loser for not consecrating his mouth for God's use; had he done so, he could have avoided the serious penalty which God imposed on him later in his life. It was at Meribah that God told Moses to "speak . . . unto the rock" that the Israelites might have water

to drink. Had his mouth been brought into subjection in the beginning, undoubtedly Moses would have obeyed this command. But mouths, like eyes, ears, or any other parts of our bodies that are not wholly yielded to God for His use, will operate when least expected from a power beyond their control and will get their owners into real trouble.

Of course we do not know that Moses realized at the time the seriousness of his disobedience when he smote the rock twice, instead of speaking to it as he was commanded. He may not have known then, for out gushed the water as though he had obeyed. God saw that the vast crowd of Israelites did not suffer because of their leader's disobedience.

It is not until we observe the end of Moses' leadership that we find it recorded that God told him of this particular failure and its consequences. Can't you see Moses at the end of his long journey, when God told him that because he had struck the rock instead of speaking to it he should not set foot in the Promised Land? Surely he must have had a repentant heart full of godly sorrow for his disobedience as he started on that final trek up the mountain to die.

How much more glorious the end of his life would have been had he been privileged to lead the Israelites triumphantly into Canaan! What a glorious reward would have been his had he finally possessed the Promised Land! Did he go to heaven? We know he did, because he was seen on the Mount of Transfiguration talking with Jesus and Elijah.

Too often we keep our eyes fixed on heaven itself, and although it is a wonderful end goal to keep in our



minds, it is, and should be, an ultimate one.

If we will not hear Moses and the prophets, we will never enter into this spiritual state of rest. God offers it to us only when we obey Him. The lessons God has put in His Word, whereby we are to profit in our own experiences, are a series of warnings for us lest we fall short of entering into the promised rest. God has promised to lead us into it if we will study His Word, forsake our sins and listen for His voice when He says "This is the way, walk ye in it." The way is Jesus Himself.

Christ was born into this world, died on the cross for our sins, was raised again by His Father and ascended into heaven where He intercedes with the Father for us. In His earthly life He overcame all temptations with which we are faced. He also overcame the power of the devil and now sits at the right hand of the Father in His victorious rest!

Our spiritual lives are to parallel His earthly life, for His life is our example. As babes we are born anew of His Spirit. We are to spend the years of our lives learning the truths as set forth in the Word of God, and we are to grow into adult spiritual beings, able to eat and digest meat as well as drink the sincere milk of the Word. Also we are to learn by the "foolishness of preaching," for it pleased Him that in this way also He will save us who believe. We must spend hours in the silence before God, shutting out earthly cares and worries, where He will have uninterrupted communion with us and we with Him.

Since our spiritual lives are to parallel our Saviour's life, we will use this new awakening to self-insufficiency as the next step in our journey toward the promised rest. We will start to depend on God, as Jesus Christ also depended on His Father. When He was in the flesh, He did not rely on Himself for any thought or action. When He said, "I can of mine own self do nothing," He meant just that.

As we continue to follow our Shepherd we begin to get insight into what He wills for our lives. This "strait and narrow" path for us is full of hurdles purposely set higher than we could ever surmount, in

order that we will become completely dependent on Him to carry us over them.

He teaches us to rely on Him to overcome the obstacles, not to try to find an easier way around them! If we rely on ourselves, the same lesson He is trying to teach us will again appear in our paths, perhaps in another form. If we refuse to learn one way, He will teach us in another. He will correct us by the chastening of trials, troubles and sickness until our own carnal natures decrease and we grow into true spiritual maturity. As John the Baptist said, "He must increase, but I must decrease."

When we finally reach that state where our own carnal nature is crucified and we prefer His will in our lives to our own selfish wills, He then indeed takes us off the cross. Jesus' life did not end on the cross or we would have no redemption. "He is risen" is the song of the redeemed. Because He lives we too shall live. In eternity, yes, but also before eternity we are to be risen with Christ. And if we are risen with Christ, we will seek those things which are above where He sits victorious over all powers and principalities. He has indeed "raised us up together, and made us sit together in heavenly places in Christ Jesus." This is the promised rest—being made to sit with the triumphant Christ!

While we are in the flesh there

always remains a cross for us on which must be hung daily our old self. In this sense only can we say with Paul, "I die daily." We never get beyond the need for cleansing while we are in the flesh. That cross will not pass out of our lives until the final redemption of our bodies. We will indeed bear in our bodies the marks of the Lord Jesus until we see Him face to face. But this cross is one to which we gladly come, for it is there for one purpose only, to provide a place where we must nail the irritations, resentments and temptations which are bound to come while we yet live in the body.

Are you still wandering around in the wilderness of doubts, fears and sin? Are you spiritually sick with the high temperature caused by taking glory and praise to yourself that rightly belongs to God; or are you suffering from a subnormal temperature caused by self-pity? If you are, you are not in the promised rest.

Not many arrive in the promised rest. Not many travel the narrow way; most prefer the broad one. Two out of over six hundred thousand made it in Moses' day. Do we want to be one of the over six hundred thousand who wander in the wilderness of sin until we die, or are we prepared to present our bodies a living sacrifice, holy and acceptable unto God? If we are to reach the promised rest in our lives while on this earth, we must consecrate ourselves fully to Him. ♦ ♦ ♦

My Goal Is God

*My goal is God Himself, not joy nor peace,
Nor even blessing, but Himself, my God;
'Tis His to lead me there, not mine, but His—
"At any cost, dear Lord, by any road!"*

*So faith bounds forward to its goal in God,
And love can trust her Lord to lead her there;
Upheld by Him, my soul is following hard
Till God hath full fulfilled my deepest prayer.*

*No matter if the way be sometimes dark,
No matter though the cost be oftentimes great,
He knoweth how I best shall reach the mark,
The way that leads to Him must needs be strait.*

*One thing I know, I cannot say Him nay;
One thing I do, I press towards my Lord;
My God my glory here, from day to day,
And in the glory there my Great Reward.*

—F. BROOK.

*Adopting Soviet methods as a means of
strengthening ourselves against Communism
is a gross neglect of our true defenses*

The Sickle or the Cross?

By REV. M. W. DOWNEY

THE relentless advance of Communism toward the conquest of the world arouses consternation among free men. We shudder to hear of mass murder in various lands and to hear reports that they intend liquidizing fifty million Americans when the hour for revolution strikes.

Their mass murder program is science in action, they inform us. Their heartless cruelties are not to be attributed to any barbarous instincts but simply to their scientific philosophy that if a disease is incurable the victim must die. Even the word "murder" is to them a "bourgeois" term. The killing of the diseased is simply cold, inexorable, scientific logic. It is good animal husbandry to rid the earth of people who are incurably religious. Today this atheistic philosophy controls close to one-half the world's population. In forty years they have multiplied their numbers twenty thousand times, an increase of two million per cent. The question then is pertinent, "which will prevail, the sickle or the cross?"

The church militant is the church triumphant, but the church dormant is the church in need of a rude awakening. Today the church is a sleeping giant. Potentially she has the power to withstand all the foes that hell and earth can array against her. The church has power not only to meet but also to defeat all the atheistic alliances which may combine against her.

But actually at this critical hour there is no human help or hope. We are completely cast upon one power alone for deliverance, the power of God. God is not intimidated, nor in any danger whatsoever. "The weakness of God is stronger than men" (1 Cor. 1:25).

Some sleepers would prefer a lullaby about peace. But let saints know the peace of God (Phil. 4: 7) from the peace of Gog. The peace propaganda of Communism, of modernism, and of some branches of evangelicalism, is a false peace. "It is high time to awake out of sleep" (Rom. 13:11). "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Cor. 15:34).

The shame of the church! What is it? That in our generation the Communists have won more converts than the church has won in nineteen centuries! Over two billions of people in the world dying without the knowledge of God is a shameful situation! Infinitely worse than this, their blood is on our hands. "The Lord . . . is longsuffering to us-ward" in delaying His coming (2 Pet. 3:9). Who is prepared to stand before the Lord of the harvest with no sheaves? What will He do with the unfaithful servants? What murderers we are! Let carnal, crossless professors repent and cry, "Deliver (us) from bloodguiltiness, O God"! This is no time to doze and dream! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

According to reports Communism may soon gain the balance of power in Italy, and it is gaining ground in France. Its propaganda machine is

steadily and surely steam-rolling its way into every country in the Western world. And what about this continent? Since the Soviets first shot a sputnik into space there has been a great burst of enthusiasm to reform our educational system after the pattern of Russia. Recently seven hundred educators from many parts of Canada met in Ottawa to discuss education. And who was the speaker? The Assistant Secretary of the Russian Communist Embassy. Who was the chairman? A former teacher at the Academy of Medical Science in Moscow. Are these men to make the mold for the education of our youth?

Over two hundred textbooks from Russia have been secured and are under the study of Canadian schoolmen. There was likely a good reason why Dr. Owen, provost of Trinity College, Toronto, on January 23 urged that we beware of copying the Red school system. He said, "Perhaps the real menace that faces us is the temptation to copy the Soviet Union by modeling our educational system on theirs." The same principles are being followed in some sections of the United States. Time and space forbid further exposures. Our problem is, How are we to meet this problem? And how may we defeat it?

The gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). That salvation can be better experienced than explained. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

The cross appeared to be a tragedy: in reality it was the greatest triumph of the ages. "The hostile



The author of this article is Dean of Education at Canadian Bible College. He has taught Bible and theology in the Regina school for seventeen years. He is a graduate of Moody Bible Institute and of Wheaton College. From the latter he received a Master's degree in Biblical Literature.

princes and rulers He stripped off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them" (Col. 2:15, Wey.). God has ordained that no sinner shall ever find release from the slavery of sin apart from the redemption to be realized through faith in the blood of the Son of God. It is the genius of the gospel to effect divine deliverance from sin's penalty and from sin's power through the Christ of the cross. Communists can be converted through the cross. The love of God can penetrate the hardest heart. It has happened. And when this gospel is preached, there is dynamite enough to blast any bulwark sin and Satan can erect—if a man will but look to Christ and live. Without apology to Communist or modernist, the gospel is the power of God unto salvation to every one that believes.

The church is a world power. To some it appears to be more of a farce than a force. Would to God that the eyes of the church could be opened to see "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:19-23). Christ, the living Head of the church, has all power and authority in His hands (Matt. 28:18).

Endued with power from on high, ponder what could happen if the church were to have another Pentecost. Pentecost came at the darkest hour of human history. History, both secular and sacred, abounds in illustration of the fact that the darker the background, the more suitable the setting for the mighty manifestation of the power of God. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). According to the Scriptures,

the latter rain is just as sure of fulfillment as was the former rain of Pentecost. Speaking of such an outpouring of the Spirit, the Hebrew text for Zechariah 10:1 predicts that the Lord will send "rain in torrents."

The former rain fell upon saints in supplication at the beginning of the church age. Why is the church so slow to supplicate for "the latter rain" (Joel 2:23-32) on the same crop at the close of the age? "Ask ye of the Lord rain . . . ; so the Lord shall . . . give them showers of rain [rain in torrents]."

May I suggest some answers? First, there is a scarcity of saints who are truly separated from sin and self and committed to the Saviour. Secondly, those who are separated have not been made to feel the urgency of the hour. Real prayer is born in the bosom of desperation. God may have to allow the people on this complacent continent to enter the fires of persecution before Christians will crowd the upper rooms.

District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

New England. Stratford, Conn., September 22-25, Rev. Nathan Bailey.

Northeastern. Buffalo, N. Y., September 8-12, Rev. H. E. Nelson.

Eastern. Fairless Hills, Levittown, Pa., September 15-18, Rev. W. F. Smalley.

Western Pennsylvania. Pittsburgh, Pa., September 22-25, Rev. H. E. Nelson.

South Atlantic. Asheville, N. C., September 8-11, Dr. H. L. Turner.

Southeastern. West Palm Beach, Fla., September 16-19, Mr. P. B. Christie.

Southwestern. Houston, Tex., September 23-26, Dr. H. L. Turner.

Central. Pontiac, Mich., September 15-18, Dr. H. L. Turner.

Western. Sioux City, Ia., September 29-October 2, Rev. B. S. King.

Northwestern. St. Paul, Minn., September 29-October 3, Rev. H. E. Nelson.

South Pacific. Santa Rosa, Calif., September 29-October 3, Dr. H. L. Turner.

Pacific Northwest. Salem, Ore., September 29-October 3, Rev. L. L. King.

Western Canadian. Saskatoon, Sask., September 18-23, Dr. H. L. Turner.

Eastern and Central Canadian. Ottawa, Ont., September 16-19, Rev. H. E. Nelson.

Christians emerging from the upper room can face a hostile world and overcome by the blood of the Lamb and by the word of their testimony, loving not their lives even unto death (Rev. 12:11).

As the church began in a mighty march of triumph, making the gospel known to "every creature which is under heaven" (Col. 1:23), so the Captain of our salvation has told us that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). How is that possible? Because the One who has all power in heaven and in earth has promised His presence to those participating in this program right down to the end of the age (Matt. 28:18-20).

Which will prevail, the sickle or the cross? As the Assyrian was the rod of God's anger (Isa. 10:5) for the chastisement of Israel, so the Communist may be the Lord's instrument for the correction of the church. The wheat and tares will continue together till the harvest. In the time of harvest Christ will say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:30). No military might, no weapons, no scientific strategy can turn back the powerful combination of devil- and demon-working through Communism. Only the power of God can avail.

God has many avenues of attack. According to Ezekiel (38, 39), He will deal directly with the armies from the north "in the latter days" when they come down to invade Israel. He will magnify His own name before the eyes of all the nations. He will deal indirectly when myriads of His mighty angels come with Christ when He comes "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15; cf. 2 Thess. 1:7-10).

In the meantime God has His church. The church militant is the church triumphant and our Lord has assured us, "The gates of hell shall not prevail against it." ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

Sunday-closing movement grows: Declaring they are in "complete accord with the religious, civic, social and union groups concerning the curtailing of Sunday selling" three more large Toledo (Ohio) supermarkets are closing their doors on Sundays.

Public schools continue "church day" experiment: Public schools of suburban Westside in Omaha, Nebr., will experiment again in the fall with a "church day" which keeps Wednesday evenings free for church activities. Begun last year, the program operates in the Westside High School and for 400 pupils in seventh and eighth grades in other schools. By agreement with local churches, the schools refrain from scheduling school activities on Wednesday evenings and from holding tests on Thursdays which would require study the previous evening.

Children fruitful evangelism field: A survey by the Evangelical Free Church of America has found that today's most fruitful field of evangelism is among the children. Of over 1,900 "decisions for Christ" reported by 125 churches of the denomination in 1957, a total of 990 were made by children (12 and under) and 523 by teen-agers (13-19). The remaining 446 were by persons twenty years and over.

ABROAD

Churches observe Scripture Week: National Scripture Union Week was observed by Protestant churches in a thousand towns throughout Australia in an effort to create greater Bible consciousness among the people. The campaign was organized by Australia's 80,000-strong Scripture Union, a branch of the world-wide interdenominational Bible-reading movement.

Far East Broadcasting Company completes ten years: Upon completion of ten years of broadcasting in Manila, the Far East Broadcasting Company's station DZAS received a message of appreciation from Carlos P. Garcia, President of the Philippines. The company now has nine stations on the air at Manila broadcasting twenty hours daily in thirty-six languages.

Building program approved for India Seminary: A \$105,000 building program was approved by the secre-

taries of the Coöperating Home Boards of Union Biblical Seminary of Yeotmal, India. The Christian and Missionary Alliance coöperates with this school.

Appointed chief of chaplains in Viet Nam: Rev. Nguyen Tong has been appointed the first Protestant chaplain of the Vietnamese Army (see ALLIANCE WITNESS, June 18, page 14). A Christian and Missionary Alliance pastor, Mr. Tong has been designated Chief of Chaplains. Seven other native pastors will be appointed to the chaplaincy before the close of this year.

World Jews counted at 11,827,000: The latest estimate of the number of Jews in the world is 11,827,000. They live in 117 countries. The figures were compiled for the meeting of the World Jewish Congress Executive at Geneva in July. Three-quarters of the Jews live in three countries: 5,200,000 in the United States, 2,000,000 in the Soviet Union and 1,760,000 in Israel.

PEOPLE

Murch to "Christianity Today": Dr. James DeForest Murch has been appointed managing editor of *Christianity Today*. For thirteen years the editor of *United Evangelical Action*, Murch assumes his new duties September 1.

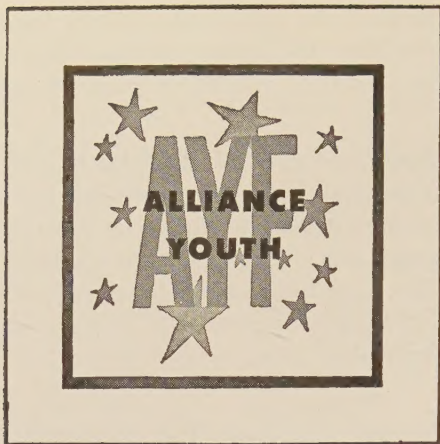
PEOPLE SAY

Clate A. Risley, executive secretary of National Sunday School Association: "In two years Judge B. E. Johnson, of Pierce County Juvenile Court, Tacoma, Wash., had over 2,000 young people ten to eighteen years old appear before him. All but one listed a denominational preference. However, at the time of their arrest less than 2 per cent were in regular contact with a church or Sunday school. The judge asked each of these youngsters if, when they dropped out of Sunday school, anyone contacted them to get them back. During the two years only two youngsters said such a contact was made. Does this startle you? What about your Sunday school?"

SIGNS OF THE TIMES

"Africa for Islam" advance planned: According to reports, 50 million dollars is being raised in the Arab world to make "Africa for Islam" advance. One spokesman said Islam is best suited for Africa because it "least interfered" with the customs of the people.

Coed becomes Buddhist nun: Twelve days after hearing a Buddhist priest lecture in San Francisco, a beautiful California coed entered a Buddhist nunnery in Singapore. Miss Clarissa Van Strum, twenty-two, renounced "earthly ties and desires," and was ordained Sister Dhamma Dinna in the Temple of Sri Lan Kamma. Her explanation: "I am convinced that only through Buddhism can I find happiness." She was studying medicine and engaged to be married when she heard the lecture that led her to her decision.



WELDON B. BLACKFORD, Editor

A Greater Thrill*

"Batter up!" The pitcher is on his mound. I stand at home plate. The ball whizzes toward me. Wood collides with leather and the ball soars into the outfield while the fans yell and shriek their approval—a home run! There's no thrill like it—so I used to think.

Baseball was my whole life. No sacrifice was too great to make for the game. As a kid on the farm in Indiana I would do my chores at noon so that I could play ball in the evening. I got my batting practice in the barn by swinging at a ball tied to a beam. Then at sixteen I left home for awhile in order to get ready to try out with the St. Louis Cardinals. I couldn't waste my time at farm chores. I must practice to develop strength in my arms and hands. I had to learn how to throw fast and straight on a direct line with a snap motion of the arm. I had to learn control—to throw the ball exactly where I wanted it to go. For I was ambitious to be a big leaguer. Some day the name Bill Stieglitz would be found in the Hall of Fame alongside "Babe" Ruth, Ty Cobb, Lou Gehrig and other heroes of the diamond!

During two years in the Navy I never lost sight of my goal to be the most perfect infielder in the history of baseball. Discharged from service, I went to the Bartow Baseball

School in Florida, where players come to train and ball scouts come to look them over. Here I was signed to a contract to play in the Chicago Minor League. My dreams were beginning to take shape.

The next year while in spring training in Lumberton, North Carolina, our team played Wake Forest College. Traveling to the Saturday night game by bus, I noticed two roadside signs reading: "Where Will You Spend Eternity?" and "Prepare to Meet Thy God." Immediately I remembered the Bible verses I had learned in Sunday school, the hymns my mother used to sing, and my childhood training as to the fact and the penalty of sin, and the remedy. My life, though filled with worldly pleasures, seemed vain and empty. On the way to achieving my lifetime ambitions, I was desperately dissatisfied. I felt a great longing to be at peace with God. His Spirit was drawing me, but still I refused to yield.

The next morning, instead of going with the fellows to the most fashionable church in town where many of the most beautiful young ladies could be found, I decided to go somewhere by myself. I came to a small church building. The sign outside said "The Christian and Missionary Alliance Church." I was strangely drawn to enter.

Inside the building I heard a missionary speak of the death of the Lord Jesus Christ on the cross of Calvary for me, and I felt, "If He

loved me like that, He can have my life." I was tired of living for nothing but fun, excitement and selfish ambition; they had never brought me lasting satisfaction.

The verse from the Bible above others which made me realize my spiritual need was Romans 6:23—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." I saw that I was working for the devil and that, if I continued doing so, I would get his pay check. God now offered me eternal life as a free gift if I would turn from my own wicked ways. How glad I was to give in to God! I told Him I was sorry for resisting Him so long. I asked Him to forgive all my sin. And He did! The blood of God's Son cleansed me. He made me a new person. I belonged to God and I knew it.

I had always thought the greatest thrill in life was baseball, but I found a greater thrill that morning in bowing my heart to the Lord Jesus Christ. Now my name is on His line-up. I have been called "safe" by the Great Umpire. My joy is to deliver the gospel of the Lord Jesus Christ wherever He may ask me to go. No longer is my ambition to be a big star in man's estimation, but rather to be great in the eyes of God. The joy and satisfaction He gives is beyond words to tell. "For me to live is Christ."

New AYF Pin Ready

The moment for the announcement of the release of our newly designed official AYF pin has arrived.

Those who have seen the new pin like it, and we hope you will too. The pin has been enriched by using a gold trim instead of silver. The letters are in gold on a royal blue background, with a white enameled profile of a boy and a girl in the center of the pin.

These pins may now be purchased at our publishing house, and we hope many AYFers will send for theirs immediately. The cost of each pin is \$1.00. Order from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.



Send for your copy of "Annual Youth Favorites," a program book, to Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa. \$1.00.

*This testimony was prepared by Mrs. George Hall, Youth Secretary of the Southwestern District, and has been printed in tract form. These may be purchased from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa., at 60 cents a hundred.



Jewels Along the Amazon

By MRS. FRED KOWALCHUK, *Peru*

The steady roar of the outboard motor was finally quieted after two hours of traveling upstream. As we pulled alongside the balsa raft that served as a dock, we were glad that the rain had not lasted too long, nor had the sun been too hot. A hearty greeting rang out, and the brethren came to make us welcome to the jungle village of Gallito ("Little Rooster"). We had come for a Bible convention and were trusting the Lord for a time of blessing.

How happy the boys and girls were when they learned that there would be a class especially for them. They were pleased with the Bible pictures we gave them, and as we walked home after the class in the afternoon it was a joy to hear them work at memorizing the Scripture on the card in order to get another card the next day.

That night in the service the children sang for their parents their new chorus, "Thou Art the Way, the Truth, the Life." As they sang I prayed that each one might know Christ as his Saviour.

Sunday morning, forty-five strong, they filed into a neighbor's home. The house was built upon poles about seven feet above the ground. The floor was made of a type of hollow tree that is split and spread out. Although the floor moved with every step, it was very strong.

My heart was glad and the angels must have rejoiced when after the Sunday afternoon class ten jewels for the crown of Jesus were washed in the blood of the Lamb.

After the class we invited the people of the town to the evening service. The farther we went the sadder

I became because in every house there were children who do not know the Saviour. I am anxious to reach them for Christ.

The closing service of the convention was held in the schoolhouse, and the building was nicely filled. Many heard the gospel for the first time. One young man stayed after the service to seek the Lord. His father had done the same in the morning, and under the banana trees he had wept over his waywardness. As a result of that same service the schoolteacher is very much interested in the gospel now and is not far from the kingdom. Pray that she will soon find peace in Christ.

That night, paddling along in the moonlight to Iquitos, we were indeed "happy in the service of the King."

Revival Fires in Matsue

By SUSAN DYCK, *Japan*

Since the beginning of this year there has been in Matsue a continuous moving of the Spirit, which has made hearts hungry everywhere and has caused them to come seeking, receiving Christ and turning from all their wicked ways. Also it has stirred young Christians to go out witnessing.

Two men, Mr. Kodaki and Mr. Fujihara, saved a little over a year ago, became worthy elders in the church and have dedicated their lives to God for full-time service. In the natural it is unbelievable that any person could mature and become

as well equipped for soulwinning as has our Brother Kodaki in one year. He knows his Bible in detail and has experienced the fullness of the Holy Ghost. Since the beginning of this year they have devoted almost full time to witnessing to the unsaved, bringing them in from every walk of life to know salvation and deliverance from sin. The newly converted men follow their example, witnessing to friends and relatives, and bringing their families with them.

The thing that has caused the greatest stir and manifested the power of Christ most was the witness in the prison and the salvation and release of one prisoner. We were requested by a "Good Samaritan" woman to visit this prisoner. He had been disowned by his father, a famous and wealthy man of the city; also he was denounced by his wife and two children because of his drinking and immorality. Mr. Kodaki and Mr. Fujihara went to see him and led him to Christ. He was truly born again. When they brought this news to his father they found his heart softened. The father knew nothing of Christ but rejoiced with tears.

After calling together lawyers, the father and some intimate friends, they sought to have the son released. Of course the two men thought this a very opportune time to witness to the saving power of Christ. The father paid the bail and the young

Mrs. Kowalchuk teaching a children's class, Peru

F. KOWALCHUK





Miss Agnes Birrel and Chinese co-workers

man was released in custody of the church. While still in prison he led criminals into a knowledge of salvation, one a murderer.

Our prison work has continued and the verse through which the Lord called me to missionary service was literally fulfilled: "I the Lord have called thee . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. 42:6, 7).

The prisoner, Mr. Fujioka, was released and united with his Christian wife, sister and two children. You never saw a more transformed person. As a result his sister, a cousin and a very influential family in Matsue, friends of his parents, were miraculously saved. The wife in that family was a zealous leader of a very strong Buddhist sect. Now they all come to church and support it. A great many others have been tremendously influenced, especially his parents, but they are still unsaved. The father says he will come to church and that he wants to be saved. He always weeps for joy over the change in his son.

One thing that has classed this moving of the Holy Spirit as revival is that in this calm and quiet city we faced a measure of persecution. The new converts have come with strange reports of threatening phone calls by unknown people. The newly converted prisoner had water thrown on him because he would not drink wine and go back to the old life. After prayer and encouragement from the Word he went on his way rejoicing.

Aiding Chinese Churches

By AGNES C. BIRREL, *Philippines*

With praise to God I look back on my visit to the Chinese churches at Cotobato and Dulawan. Soon after I arrived in Cotobato by bus Miss Bona Lim, with three young ladies from Davao, came there by ship. Our purpose was to conduct a vacation Bible school.

We all stayed at the Filipino parsonage. A Chinese Christian who owns a small restaurant sent in our meals at noon and evening every day. Sun Teck Guan, the Chinese pastor, prepared breakfast.

Classes were to begin Tuesday morning; therefore on Monday afternoon we went out to invite the children. The average attendance was about forty. Our ample teaching staff made it possible to have small classes and permit more individual attention, especially in memory work. Quite a few children made decisions for the Lord.

About fifty persons attended the Sunday afternoon worship service. Even J. T., who is now employed in a cigarette company, came, but he looks very unhappy because he is following the world. He receives a good salary, but he is compromising. Please pray he may repent. He confessed Christ a few years ago and taught a Sunday school class.

A new family, Mrs. Wee and seven children, are now coming to church and Sunday school. Mr. Wee became a Christian just before he passed away.

On the second Monday the group of workers went by bus to Dulawan via a newly opened highway. There I stayed with Mr. and Mrs. Abrams.

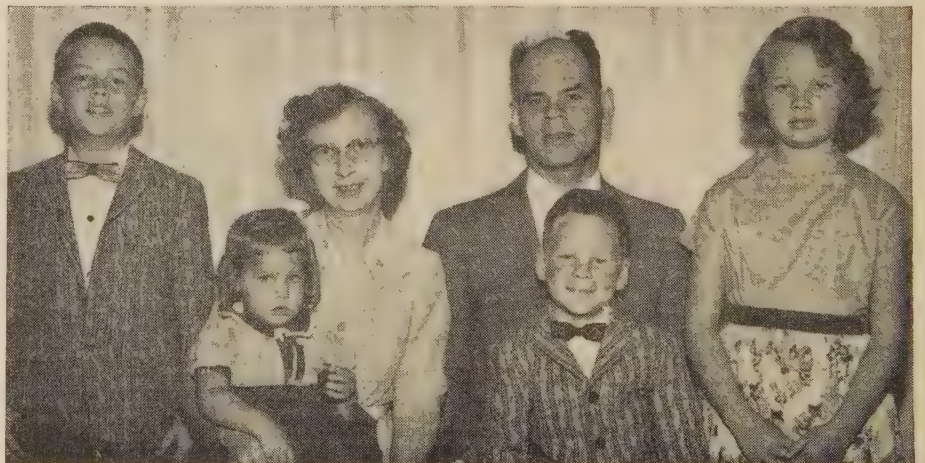
Miss Lim, Pastor Sun and the girls stayed with a Chinese merchant and his wife. This merchant is a newly baptized Christian. His wife, a Filipina, and the children have not yet taken the step.

The morning services averaged thirty children in attendance, and at the evening services there were about twenty adults. There was a definite response, and Miss Lim and I sensed that the seed sown several years ago in Cotobato and Dulawan is bearing fruit. The daughter of a woman who died of tuberculosis was formerly very self-righteous, but is now saved and coming to Sunday school. Another young lady whose family we visited very often is now a Christian. The daughter of a woman whom we had visited many times before she died is becoming interested. Our hearts are full of thanksgiving to God for His faithfulness in causing the seed to spring up, and it encourages us to pray more, thereby watering the seed.

In Dulawan nine adults believed on the Lord. The way these converts humbly came forward seemed like a miracle. But an elderly Chinese lady, who is an old-fashioned idol-worshiper, kept saying she first would ask the idol's permission. The last day of the meetings she said she felt very confused and had no peace. Evidently the Holy Spirit is striving with her. Please pray for her.

We had real joy in observing the advance in the grace of giving in the churches. The Chinese church in Cotobato paid all our local expenses. The Chinese merchant who entertained the group in Dulawan paid our transportation home.

Rev. and Mrs. G. W. Conn and family, Ecuador (see page 14)



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

"Do You Want Me in Sunday School?"

Take a short walk in your community today. Notice the baby carriages and the mothers with toddlers in strollers. Visit a city park on a hot summer afternoon and count the families with small children. Or walk down the main street of a country town on Saturday, a street crowded with families and their children. As you look in their faces can you answer the question, "Do you want me in your Sunday school?"

The way your church provides for little ones holds the answer to that question. Since the first few months and years make such an indelible impression, the Nursery program must cover all areas of a little child's experience. In order to make adequate provision the needs of little children must be understood by the pastor, the trustees and the parents, as well as by the Sunday school workers. It is not enough to provide a "baby sitting" service. It is not enough to have a row of little ones dangling their feet on the front bench during the "exercises." It is not enough to expect "two's" to learn along with "five's."

If you want little children in your Sunday school you must train your leaders. Often a new recruit is started in the Nursery as it is considered a place where anyone can work. How far from the truth is that concept! It takes far more specialization and training to work effectively in the Nursery than in many departments of older children.

To make God and all of His wonders real to little children we must first of all surround them with workers to whom God is real, workers who have a sensitivity to little children and their needs, who are understanding not only of the

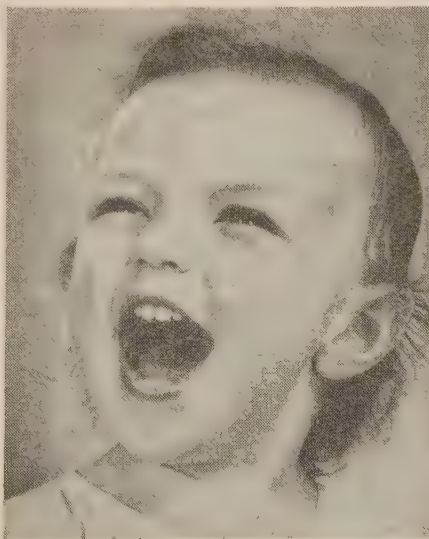
age group but of each individual. Workers in the Nursery must be happy, flexible, imaginative and teachable. Don't overlook the fathers who are willing to help. Children are delighted with a "Nursery daddy."

Experience has proven that to provide adequately for the Nursery department at least two rooms are necessary, one for babies and one for "two's and three's." Or better still, provide Nursery No. 1 for "sleepers," Nursery No. 2 for toddlers and Nursery No. 3 for teaching the two- and three-year-olds. When there are more than fifteen children in the class the ideal plan is to separate the two groups.

No two Nursery sessions will be exactly alike. There is no song service and no lesson period. There will be singing, but it will be used throughout the hour. And there will be a lesson, but it will be taught in many different ways. Also, prayer is not confined to the opening or the

"Do you want me in Sunday school?"

EVA LUOMA



closing, but is spontaneous whenever there is an opportunity for a worshipful expression.

Every worker in the department is thoroughly acquainted with the lesson material and the aim for the unit. From the moment the child arrives, the worker consciously seeks ways in which the aim may be made real through arrival time, individual activities, play, group activities, handwork, conversation, singing, prayer, putting away time, refreshment and rest period and getting ready to go home. Every moment is a teaching opportunity and will contribute something toward making God real to a little child!

Two- and three-year-olds learn faster than they will at any future period of their lives. The Nursery department of your church can help to lay the foundation on which their entire lives will be built. It may be a trite expression, but it is true that "the world moves forward on the feet of little children." They are all we have to make the men and women who will lead us in the years yet to be.

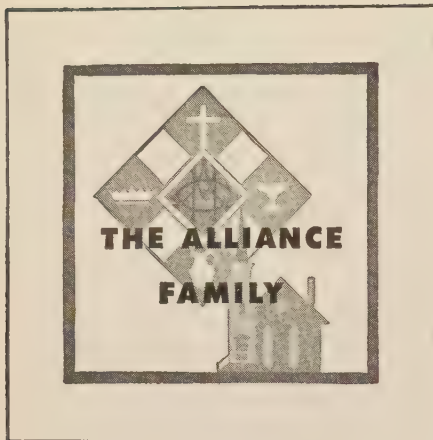
Can you say, "Yes, indeed, we want you in our Sunday school!"

MEMO TO THE SUPERINTENDENT

Steps in Planning Promotion Day

1. Order certificates early.
2. Check records. If permanent record cards are up to date the certificates can be prepared accurately.
3. Consider special honor to be given to those who have completed memory work.
4. Plan details of the program. No recitations, please! This is a service of graduation. It should be representative of achievements in Bible study.
5. Pray that unsaved pupils may be won to Christ before going to new classes.
6. Give teachers lists of new class members. Urge them to visit in the home and to deliver the quarterly personally.
7. Plan with the pastor for the installation of workers during the morning worship service on Promotion Sunday.

For a bulletin on Promotion Day and a suggested dedication service write: National Sunday School Office, 260 West 44th St., New York 36, N. Y.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. T. Grady Mangham, Jr., and children, George, Corine, Thomas and Patricia, sailed from San Francisco July 15, returning to the Tribes of Viet Nam for their third term.

Rev. and Mrs. Norman J. Larsen and daughter, Marian, sailed from New York July 18, returning to the Congo for their third term. Timothy will attend Hampden DuBose Academy.

Rev. and Mrs. A. B. Case sailed from San Francisco July 18, returning to Thailand for their fourth term.

Rev. and Mrs. John I. Garrison and children, John Jr., Theodore, Mary and Joy, and *Rev. and Mrs. E. G. Jacober* and children, Virginia, Daniel and James, sailed from New York July 22, returning to India for their second terms of service.

Rev. and Mrs. G. W. Conn and children, Terrel, William, Philip and Claudia, sailed from New York July 11, returning to Ecuador for their third term.

On Furlough

Rev. and Mrs. A. Rodger Lewis and children, Helen, Frances and Richard, arrived from Indonesia on July 20.

Rev. and Mrs. M. H. Fuller and children, Alethe and Robert, arrived on July 22 from Ecuador.

Rev. and Mrs. H. R. Bostrom and sons, Stephen and Daniel, arrived on July 22 from Ecuador. Mr. Bostrom is retiring from the work in Ecuador to take further studies.

With the Lord

Mrs. R. B. Harper, member of The Christian and Missionary Alliance Church at Niagara Falls, Ont., went to be with the Lord on June 23, at the age of fifty. She was active in the women's missionary society and Sunday school, and worked with the Gideon Auxiliary and Child Evangelism Fellowship of Niagara Falls. She is survived by her husband, Roy Ben Harper, and one daughter, Dianne; also her father, two sisters and one brother.

Mrs. Gula A. McDuffie, eighty-six, went to be with the Lord on July 5 in Carlisle, Pa., where she had made her home since 1944. She was the wife of Rev. W. R. McDuffie. Mrs. McDuffie was converted at about the age of twelve at a revival meeting held in a schoolhouse in the area of Preston Park, Pa., and taught public school for a number of years in that same neighborhood. Later she attended The Missionary Training Institute (Nyack Missionary College). For some years she was secretary to Mr. David Crear and Dr. A. B. Simpson.

After serving as principal of a school in Western North Carolina from 1907 to 1910, she took over the management of the bookstore at 690 Eighth Ave., New York City, for Dr. Simpson. Later she was married to Mr. Levi K. Brubaker and together they operated the Alliance Home in New York for a number of years.

After the death of Mr. Brubaker she sold the rest home they had been conducting in Lititz, Pa., and went to the Alliance Home in Carlisle as its first guest. In 1949 she was married to Mr. McDuffie, who survives.

The funeral service was held on July 8. Rev. F. W. Henry, superintendent of the Home, was in charge. Others who participated were Rev. S. W. McGarvey, pastor of her home church in Lancaster, Pa.; Rev. R. S. Jarrett; Dr. H. M. Shuman, President-emeritus of the Society, who brought the message, and Rev. C. E. Perry.

Rev. Benjamin R. Lewis, former pastor of the Dawson Avenue Christian and Missionary Church, San Diego, Calif., passed away on June 23 after a long illness. Mr. Lewis had undergone a serious abdominal operation about a year ago and for a time seemed to be making a satisfactory recovery. Due to a recurrence of his former trouble, Mr. Lewis resigned his pastorate on May 11 and moved to Compton.

Mr. Lewis had also served in Ludlow, Ky.; Girard, DuBois and Corry, Pa.; Daytona Beach, Fla.; Memphis, Tenn., and Longview, Tex.

The funeral service was in charge of the district superintendent, Rev. W. Van Clief Yaggy, and the message was given by Rev. Herman H. Hazlett, a life-long friend of Mr. Lewis. In addition to his widow, Mrs. Mary Lewis, Compton, Calif., Mr. Lewis is survived by his son, Robert, Memphis, Tenn.; two daughters, Mrs. Faith Rouse, Long Beach, Calif., and Miss Ellen Lewis, Compton, Calif.; a brother, John Lewis, Johnstown, Pa., and a sister, Miss Cecilia Lewis, missionary in French West Africa.

Mrs. Helen Baber, who until recently served with her husband, Rev. C. T. Baber, in the Mexican church in McAllen, Tex., passed away on July 15. She is survived by her husband and two children.

The New Generation

To Rev. and Mrs. Donald Gathany, Vungu, Congo Belge, a daughter, Joyce Esther, on July 3.

To Rev. and Mrs. Don Bubna, San Diego, Calif., a son, Jeffrey Donald, on June 12.

To Rev. and Mrs. Daniel Heringer, Harlem, Mont., a son, Roger Eugene, on June 9.

To Rev. and Mrs. James McFadden, Amery, Wisc., a son, Timothy James, on June 20.

To Mr. and Mrs. Edward R. Sandquist, S. Northfield, Vt., a daughter, Dawn Helen, on June 3.

To Mr. and Mrs. Robert C. Roberts, Burlington, Ia., a daughter, Becky Arlene, on June 18.

To Rev. and Mrs. Don Jacobson, Zanesville, Ohio, a son, David Alan, on July 11.

To Rev. and Mrs. L. Jay Mapstone, Stoney Creek, Ont., a daughter, Karen Beth, on June 20.

Rev. and Mrs. E. G. Jacober and family, India



Pastoral Transfers and Appointments

Rev. M. L. Anderson, Pasadena, Tex.
George Boyer, Evangelist, Southeastern District.

Rev. N. E. Fye, Assistant District Superintendent, Central District.

Rev. James Grant, Macon, Ga.

Gerald Hagerty, Hazelhurst, Ga.

Rev. Wilmer Heffer, Evangelist, Southwestern District.

Rev. R. B. Jordan, Jr., San Lorenzo, Calif.

Rev. Donald Lloyd, Home Missionary.

Rev. A. C. Marvin, Anderson, Ind.

Rev. C. M. Miller, Kenton, Ohio.

Rev. John Nevius, Muncie, Ind.

Rev. D. E. Schrock, New Castle, Pa.

Rev. J. David Schmidt, Butler, Pa.

Rev. M. J. Scripture, Homestead, Fla.

Rev. Welburn Smith, Highland Park, Mich.

Rev. Merle Stombaugh, Superior, Wisc.

Rev. F. L. Thomas, Ridgway, Pa.

Rev. William Underwood, Ellwood City, Pa.

William Wooley, Mission Superintendent, Pensacola, Fla.

Rev. Charles G. Zeek, Findlay, Ohio.

Rev. E. H. Kline, Bernie, Mo.

Franklin Ballard, Warwick, R. I.

Paul Bersche, New Haven, Conn.

Loyal Bowman, Bennington, Vt.

Richard Broderson, Rutland, Vt.

Nelson Cook, Middletown, N. Y.

Henry G. Gathagan, Davenport, Ia.

Robert M. Harrison, Assistant Pastor, Port Chester, N. Y.

Paul Hazlett, Conway, N. H.

Rev. Richard Lenehan, Buzzards Bay, Mass.

Robert Lovette, Belle Glade, Fla.

John E. Packo, Mt. Kisco, N. Y.

Rev. Dwight Porter, Miami, Fla.

Frank Ross, Marietta, Ga.

H. S. Sanders, Oneonta, Ala.

H. D. Schlaegel, Salamanca, N. Y.

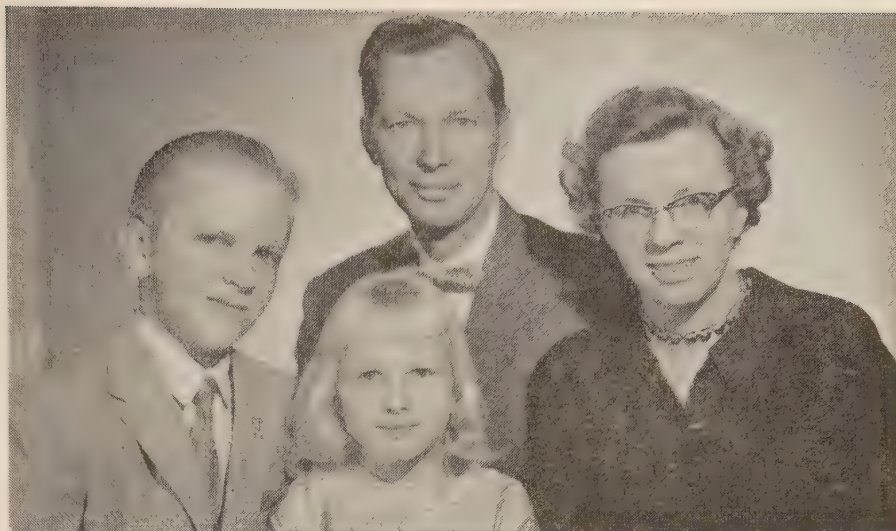
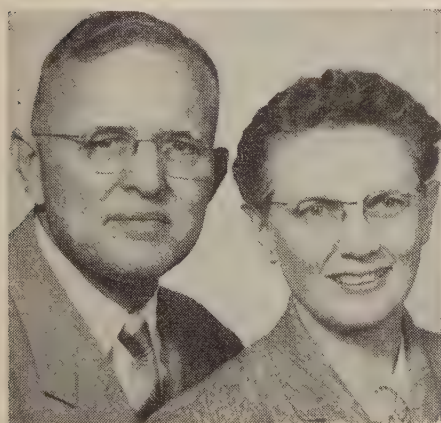
David Smith, Bridgeport, Conn.

Samuel J. R. Smith, North Syracuse, N. Y.

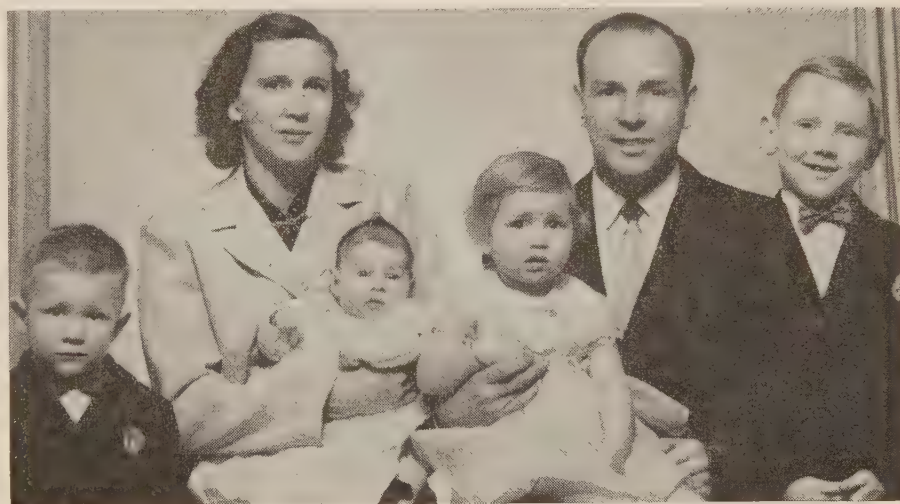
Frederic W. Spence, Jr., Assistant, Utica, N. Y.

Rev. Wayne W. Carr, of Salem, Ore., Captain, Chaplain's Corps, U. S. Army Reserves.

Rev. and Mrs. A. B. Case
Thailand

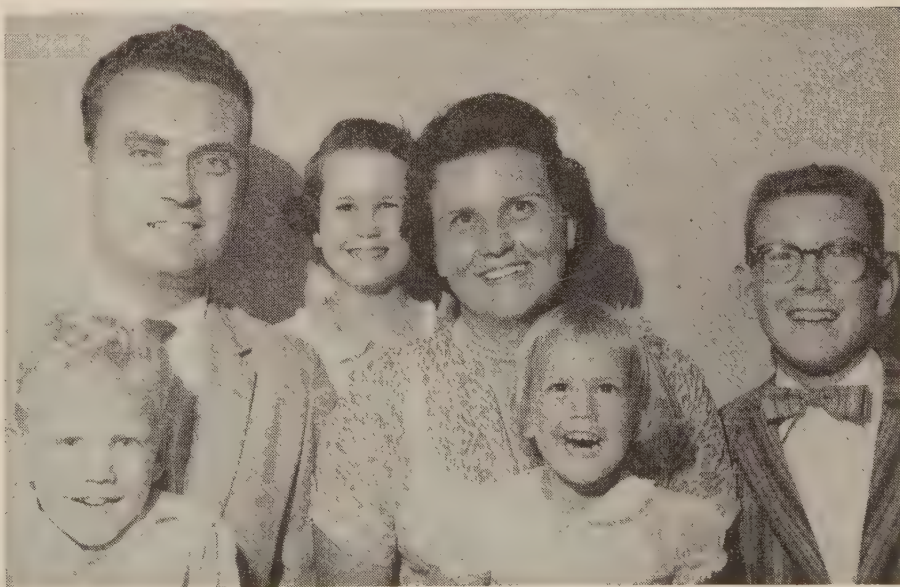


Rev. and Mrs. Norman J. Larsen and family
Congo



Rev. and Mrs. John I. Garrison and family
India

Rev. and Mrs. T. Grady Mangham, Jr., and family, Tribes of Viet Nam



Sunday

MATTHEW 18:11-19 (verse 19).

There is an added power in the element of union. There is something in the prayer of two harmonious hearts that does not seem to be promised even to the prayer of one. But they must be in unison. The word "agree" in the Greek is *symphonie*; it is a phrase which denotes a musical chord and is the most perfect expression of harmony. It is more than unison; it is the unison of different notes; it is an accord of hearts that are individually distinct yet spiritually one.—A. B. SIMPSON.

Monday

ECCLESIASTES 6 (verse 12).

We may make an oratory of our heart wherein to retire from time to time to converse with Him in meekness, humility and love. Every one is capable of such familiar conversation with God. . . . We have but little time to live. . . . Let us live and die with God. Sufferings will be sweet and pleasant to us while we are with Him; and the greatest pleasures will be, without Him, a cruel punishment to us.—BROTHER LAWRENCE.

Tuesday

PSALM 32 (verse 2).

He who is pardoned has in every case been taught to deal honestly with himself, his sin and his God. Forgiveness is no sham, and the peace which it brings is not caused by playing tricks with conscience. Self-deception and hypocrisy bring no blessedness; they may drug the soul into hell with pleasant dreams, but into the heaven of true peace they cannot conduct their victim.—CHARLES H. SPURGEON.

Wednesday

JEREMIAH 31:1-14 (verse 3).

*Whate'er the burden I may bear,
Whate'er of seeming ill betide,
No harm I fear, since Thy sure care
My way shall guard, my footsteps guide.*

*Secure, whatever may befall,
Thy blessed will my joy shall be,
Still ordering and o'erruling all,
Till death shall bring me home to Thee.*
—ANONYMOUS.

Thursday

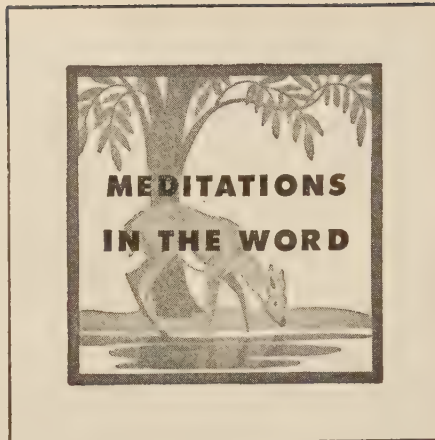
GENESIS 17:15-27 (verses 19, 20).

God has His own plans and purposes for the lives of His chosen ones, and it makes no difference how hard the flesh may work or what the flesh may accomplish; all will be set aside eventually as surely as was Ishmael, that God's purpose may be fulfilled. The tragedy is this, that so many follow the example of Abram and Sarai! Ishmael always has worked havoc for Isaac; so also the "works of the flesh" for Christ.—PAMELL.

Friday

1 JOHN 2 (verses 15, 16).

Anything which feeds or pampers the flesh, the animal part of man, is the "lust of the flesh." Anything that caters merely to the fashions of the world, that stim-



Edited by EDITH M. BEYERLE

ulates desire for possessions, that keeps the eyes fixed on the seen rather than the unseen, is "lust of the eyes." Anything that exalts self, that fosters pride and pomp and that clips the wings of the soul so that it grovels in the dust of the earth instead of soaring heavenward, is the "pride of life." Do you love the world and the things of the world? Then you are a carnal Christian.—RUTH PAXSON.

Saturday

ROMANS 5 (verse 3).

More and more comes the realization that pain has a noble part in the plan of God for His people in the maturing of Christian character. The thorny path is made fragrant by the rose of suffering. As the grape is crushed ere the wine flows, as the sycamore tree is bruised before its fruit will ripen, as gold must be put into the fire ere it is purified, so with us, . . . suffering is allowed that we . . . might bring forth fruit unto God.—SELECTED.

Sunday

MATTHEW 19:1-15 (verse 6).

All human relationships are but stepping-stones to our highest and divine relationship to Christ and heaven. The best of earthly marriages is but a little bit of broken glass full of the sunshine of heaven. God gives us these earthly ties as types of the heavenly that we may better understand the love of our divine Bridegroom, the tenderness of our heavenly Father and the meaning of our holy sonship.—A. B. SIMPSON.

Monday

1 JOHN 4 (verse 16).

God's love is just His delight to impart Himself and His blessedness to His children. Come, and however feeble you feel, just wait in His presence. As a feeble invalid is brought out into the sunshine to let its warmth go through him, come with all that is dark and cold in you into the sunshine of God's holy, omnipotent love, and sit and wait there, with the one thought: Here I am, in the sunshine of His love. As the sun does its work in the weak one who seeks its rays, God will do His work in you.—ANDREW MURRAY.

Tuesday

PSALM 33 (verse 5).

From the midge in the sunbeam to leviathan in the ocean, all creatures own the bounty of the Creator. Even the pathless desert blazes with some undiscovered mercy, and the caverns of the ocean conceal the treasures of love. Earth might have been as full of terror as of grace, but instead thereof it teems and overflows with kindness. . . . If earth be full of mercy, what must heaven be where goodness concentrates its beams?—CHARLES H. SPURGEON.

Wednesday

REVELATION 22 (verse 12).

*Saviour, long Thy saints have waited—
Centuries have passed away
Since the promise first was given
Of a glorious Advent day.*

*Grey and old the world is growing,
Loud the scoffer's boast is heard;
But our hearts are peaceful, knowing
We may rest upon Thy Word.*

*Thou to raise the dead art able,
O'er the grave Thou didst prevail;
Heaven and earth may prove unstable,
But Thy Word can never fail.*
—MRS. H. G. GUINNESS.

Thursday

GENESIS 18:1-15 (verse 15).

God knew Sarah's heart of unbelief even though her laugh was "within herself." Evidently Abraham had not confided in her the promise God had made to him earlier (17:19, 21), or if so then time to think it over had not produced the faith in her that it had in Abraham. It is well for all of us that God does not always wait for our coöperation by personal faith before working out His purposes. But we can refrain from laughing!—PAMELL.

Friday

JAMES 3 (verse 10).

Is there anything better than the tongue? Is it not the bond of society, the organ of truth, the expression of reason, the instrument of kindness to man and of praise and adoration to God? Is there anything worse than the tongue? Is it not the instrument of strife, the means of contention, the source of division and wars, the organ of error, of lies, of calumny, of blasphemies?—AESOP.

Saturday

PSALM 139 (verse 12).

The story is told of a man who was lost in a fog in the Welsh mountains. For two days and a night he wandered. Then, exhausted and ready to quit as the shadows of night began to gather about him again, he heard a voice coming to him up out of the darkness and the mist, "I wonder if by chance he could have come this way?" . . . At an hour when we think not, an hour when the familiar surroundings are blurred with darkness, the Good Shepherd binds His sheep to Him in growing trust and reliance.—THE QUIET HOUR.

SUNDAY SCHOOL LESSON—AUGUST 24, 1958

Justice Among Nations

Micah 4:1-7; Acts 10:34, 35; Ephesians 2:13-16

DEVOTIONAL READING—Isaiah 11:1-9

GOLDEN TEXT—*"Great and marvellous are thy works, Lord God Almighty; . . . all nations shall come and worship before thee; for thy judgments are made manifest."*

—REVELATION 15:3, 4.

 THE TEACHER

BACKGROUND AND LESSON ORIENTATION

The peace which Israel's prophets envisioned was not a peace brought about by the clever diplomacy of men. Most all of them had something to say of that day, but all of them related it to righteousness. God is not interested in peace apart from right. Isaiah (30:1-5) points out the folly of trying to preserve peace by making military alliances which take the place of quiet confidence in God and righteousness on the part of the nation. Israel was impregnable in her times of obedience to God; when she failed God no walls were strong enough to withstand the enemy. Peace on earth and good will toward men are inseparable and are the same thing. Only Christ can be our peace. If we believed this as we say we do it would make missions the major interest of our lives.

SIMPLIFIED OUTLINE

1. *Peace on Earth*—Micah 4:1-7.
2. *The God of All Mankind*—Acts 10:34, 35.
3. *One Man in Christ*—Ephesians 2:13-16.

COMMENTARY ON THE PRINTED TEXT

1. *Peace on Earth*

Some day God will consummate His redemptive dealings with mankind. Righteousness will be permanently exalted. The throne of God's rule will be universally sovereign. Men who live in that day will desire and will have access into the presence of God. There will be personal communication between the Lord and His people.

All evil will be crushed. Men will be able to live without fear. Weapons of warfare will be forever abandoned in favor of implements of peace; the United Nations and military academies will be no longer necessary. War will be a forgotten horror and man may possess his own property without molestation.

What God has declared He is able to bring to pass. The remnant of righteous men who were once the offscouring of the earth will then be exalted and the Lord who now reigns within us will be the ruler of the world.

2. *The God of All Mankind*

Up to this time Peter had been fol-

KEY WORD ANALYSIS

"Middle wall"—*mesotoichon* (Eph. 2:14), from *mesos*, "middle," and *toichos*, "wall"; here used figuratively to refer to the barrier between the inner and outer court of the Temple. On it was a notice barring Gentiles from the inner court on pain of death (cf. Acts 21:27-30). Paul had probably taught his

lowing the course of events with a puzzled obedience to God. His deep-seated prejudices were those of a thoroughgoing Jew. The vision on the housetop had explained some things, but the application of the vision had not yet come.

Now with the messengers from Cornelius things began to make sense. It was the perfect way the events were brought together which gave the full realization of the meaning expressed in these verses. What he had seen was too providentially certain to abandon with Jewish prejudice. God had spoken to Peter and to Cornelius.

What Cornelius said verified what God had taught. This was not an innovation but a resurrection of an ancient Mosaic teaching (Deut. 10:17; 2 Chron. 19:7). Job was aware of it (34:19). The Jews had simply misinterpreted their isolation as a redemptive people.

3. *One Man in Christ*

God has done something extremely gracious for us in Christ (Eph. 2:4-10) and there ought to be a wholehearted

churches that this barrier was meaningless in Christ. Yet he did not ignore it. The Jews, looking for an excuse, mistook some of their own countrymen for Gentiles. This discrimination was firmly ingrained in the Jewish mind and it would take stringent measures to purge it. Peter had a hard time making the adjustment.

response on our part. God's act in Christ healed the breach between Jew and Gentile. This epistle, addressed to former heathen who had been brought near to God through Christ, teaches that Christ was the peacemaker. Paul does not say *this* is our peace but *He* is our peace. It is a personal matter and involves fellowship with a Person. It is valid to declare that a new race of humanity was brought about by the death of Christ. There are no aliens, no strangers, no foreigners in the kingdom of Christ. We are now a new people called saints, brothers, the household and family of God.

Racial integration apart from this principle of Christianity is bound to fail. One cannot bring about by legislation (even by the highest court of the land) that which God has ordained by regeneration. Outside of Christ these barriers still exist and will exist. When man works for a divinely promised order without following the divinely ordained principles his work is futile. Unless the Lord build this house they labor in vain who build it.

HELPFUL HINTS FOR LESSON PREPARATION

Begin with God the Father of all mankind who longs for communion and fellowship with all men. The next movement is the work of Christ which brought about the reconciliation

making such fellowship possible. The final scene is the entire world moving toward the throne of God to worship Him (see Golden Text). Although this is not the order of development, it should be the way of presentation.

SUNDAY SCHOOL LESSON—AUGUST 31, 1958

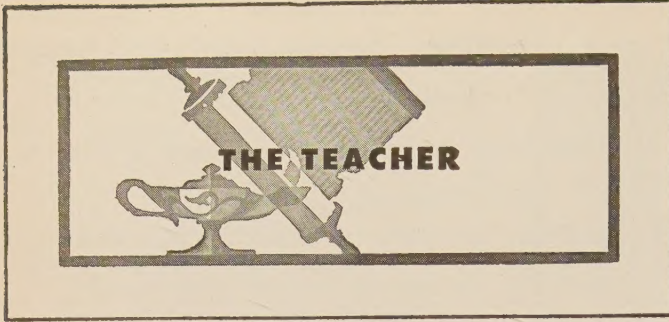
Temperance and Social Justice

Romans 13:11-14:4, 15-21

DEVOTIONAL READING—Isaiah 5:11-23

GOLDEN TEXT—"Every one of us shall give an account of himself to God. Let us not therefore judge one another . . . that no man put a stumblingblock . . . in his brother's way."

—ROMANS 14:12, 13.



BACKGROUND AND LESSON ORIENTATION

The scope of the task which Paul was given as the "stewardship of grace" to the Gentile world staggers the imagination. He attempted almost singlehandedly a task which ought to have been assumed by the "priest nation," Israel. The task becomes of greater magnitude when it is observed that the only approach was evangelism and teaching. After he had won the Gentiles to the Lord he had the grave task of instructing them in righteousness. He had to teach a formerly idolatrous and immoral people that the "kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The patience and unostentatious efficiency with which he undertook the work is probably the greatest contribution anyone ever made to God's kingdom.

SIMPLIFIED OUTLINE

1. A Call to Holiness—Romans 13:11-14.
2. Consideration for the Weak—Romans 14:1-4.
3. Christian Love Exemplified—Romans 14:15-21.

KEY WORD ANALYSIS

"Not to doubtful disputations"—*me eis diakriseis dialogismon* (Rom. 14:1). This translation does not do it justice. Disputations have to do with inner reasoning leading to questionings. It is a description of the mind which the "weak in . . . faith" have. This person is to be received but not in order to pronounce judgment upon him.

CONTEXTUAL CONSIDERATIONS

This lesson falls into the third general division of the epistle which deals with exhortations to practical Christianity. The genius of the division is its universality and timeless applicability. Men who are interested in pleasing God can discover here the way they ought to behave. The point of integration is Romans 13:9, where Paul discusses the Law as it pertains to our relationship to our fellow men. Its climax is "love worketh no ill to his neighbour" (v. 10). On the ground of this principle Paul showed that true Christian consideration requires that more thought be given to our neighbor's well-being than men in general might assume is binding upon them. The Christian must demonstrate that he is controlled by the Holy Spirit in all things.

Sometimes counseling leaves the counseled person in greater confusion. As a man whose faith is strengthless observes a strong man take liberties, he may be led away from rather than toward God by the "strong" man's lack of Christian consideration. Paul gives detailed instruction to Christians concerning the attitude they should take toward the weak in faith.

COMMENTARY ON THE PRINTED TEXT

1. A Call to Holiness

Christian living is never divorced from urgency. Rest in the Lord does not exempt from responsibility. It is human to assume a lackadaisical attitude toward the task, but a real man of God must stir himself to face reality. Each day brings the consummation nearer. Any delay on God's part is pure forbearance. The unhindered opportunity for evangelism was too brief even for the Early Church to finish the task before persecution drove them underground.

There are some things that God will not do for us. We are asked to take the initiative for ourselves. Some things must be put away; other things must be solemnly embraced. So long as a man walks honestly before men the works of darkness will not overwhelm him.

It seems strange to read of the things about which Paul warned. When one thinks of the moral level of the church today these admonitions are still thoroughly applicable.

2. Consideration for the Weak

Mature Christians are called upon to nurture the immature. More babes in Christ have been discouraged by their brethren's thoughtlessness than by the pressure of the world. In some cases the dark practices of a former life have instilled into the weak some ideas from which they have not yet been purged by an intelligent understanding of the will of God. Weakness of faith comes for the most part from ignorance of truth, not unbelief.

In Paul's day food had a lot to do with religious ritual (it still has in some areas). The Council at Jerusalem decided some of the matters pertaining to the Gentile sector of the church. This ban caused some moral and intellectual difficulties.

Paul did not approach the matter from the standpoint of eating or not eating but rather the attitude of the eater toward the one who did not eat and vice versa. An unwholesome or ignorant attitude does more to defile the spirit of the man than idol meat ever did to defile his flesh. It is God

who must be pleased. The "weak" man should find his strength in God; the strong man should find willingness to modify his "liberty."

3. Christian Love Exemplified

Christianity promoted a new social order which required a radical break with heathenism. Idolatrous hangovers must be sublimated in true Christian principles. Paul gave principles applicable both to the offender and the offended. When Christian liberty undermines another man's faith it should be surrendered to the considerations of eternal values. What may constitute a valid act in the eyes of one man may offer another individual the excuse to judge.

The whole matter is spiritual, and it is the spiritual that counts most with God. What a man *is* is of more importance than what he *does*. But if he is endeavoring to please God, what he does or is willing to refrain from doing will be controlled by a higher motive than self-gratification. Edifying our brother should be more important than filling our stomachs.

HELPFUL HINTS FOR LESSON PREPARATION

Although this passage is for "Temperance Sunday," let it be understood that some things are a greater curse than alcohol. A man who signs the pledge may be a man whose conduct

along other lines causes him to undermine the faith of a weaker brother. Abide with the grave spiritual principle which Paul taught rather than be sidetracked with a secondary issue.

A LAYMAN'S MOVEMENT

(Continued from page 4)

not read their Bibles because they do not feel like it. They do not pray or do any of the other things for the same reason, although the conscience may have something to do with Bible reading and prayer too.

Everything these days is evaluated in terms of fun. It is more fun to watch television than to go to the mission; let's watch television. Yet even in the secular world many a book has been written in the kitchen after the chores were done. Leeuwenhoek ground his microscope lenses at night after he came home from his merchant's job.

So far in this article the really fundamental problem has not been more than merely implied. The problem in terms of effect is that the saints are abiding alone, but the problem in terms of cause is that they have not died, that is, they are not disciplined to pay the price of hard work and of sacrifice of their own plans. Encased in a hard shell of orthodoxy, they do not die and thus there is no bursting forth of life.

Perhaps anti-intellectualism is merely a cloak that covers anti-crucifixionism. Perhaps the man who refuses to work feels that his talents are few, but he should remember that in the parable of the talents it was the man with only *one* talent who failed his Lord and himself.

To correct a wrong situation it is necessary first to interpret the situation correctly. The problem of time and work is settled by a person's set of values. When each layman comes to the place where his set of values has Christ and the rest of mankind at the center of them, and when the church correspondingly offers the necessary training to help that layman in his new-found service, the church will be closer to New Testament Christianity.

Let none hear you idly saying, "There is nothing I can do,"
While the souls of men are dying,
and the Master calls for you,
Take the task He gives you gladly; let
His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me."

◆ ◆ ◆

INDIVIDUAL COMMUNION SERVICE by **DIETZ**



The NOISELESS and popular Communion Service, Everywhere sought and enjoyed. Interlocking Trays stack to convenient attractive units of any desired capacity. 36 glasses to each Tray—all rubber cushioned in straight rows. Do not click, stick, tilt or spill.

Beautiful—Light Weight—Durable

Trays are of finest aluminum, satin finish. Bread Plate and Offering Plate to match. Here is the Communion Outfit your church has long awaited. Investigate TODAY. Also learn of Pastor's Individual Communion Outfit to take the Sacrament to sick and shut-ins. Delivery extra on following prices:

- Cushioned Communion Trays, with 36 glasses complete, each \$13.95
- Cover for Trays ... only \$5.95
- Base for Trays ... only 4.95
- Extra Glasses for Tray, 1½ in. high per dozen 1.25
- Bread Plate, aluminum, wide rimmed, 10½ in. only 2.95
- Offering Plate, aluminum, maroon felt pad 10½ in. .. only 3.50
- Pastor's Individual Communion Outfit complete with 6 glasses and carrying case only 12.50
- Name in gold letters on Carrying Case, extra per line . 1.00

Complete catalog of Church and Sunday School Supplies FREE on request

ORDER FROM YOUR STORE OR DIRECT

WM. H. DIETZ, INC. 10 S. Wabash Ave., Dept. 4
CHICAGO 3, ILLINOIS

Kindly add 15c for postage, handling and insurance when orders are less than \$3.00 and 5c for each additional dollar or fraction thereof.

Save \$5.00 SPECIAL INTRODUCTORY OFFER



Fairbairn's IMPERIAL STANDARD Bible Encyclopedia

Biographical, Geographical, Historical and Doctrinal
 (formerly "Imperial Bible Dictionary")

Edited by Patrick Fairbairn, D. D.
 Introductions by J. C. Ryle, D. D., and C. H. Waller, M. A.

Christian Leaders Say:



DR. WILBUR M. SMITH, Professor of English Bible, Fuller Theological Seminary, Pasadena, California:

"... (Fairbairn) is especially helpful in the areas of Biblical biography, geography, and botany ... six beautifully illustrated volumes."



DR. RALPH EARLE, Chairman Department of New Testament, Nazarene Theological Seminary, Kansas City, Missouri:

"... Fairbairn (is) exhaustive and valuable."

Contents of Volumes:

☐ Vol. I (A to C)	\$4.95	☐ Vol. IV (K to Nicod)	\$4.95
☐ Vol. II (Coe to Gen)	\$4.95	☐ Vol. V (Micah to Re)	\$4.95
☐ Vol. III (Gent to J)	\$4.95	☐ Vol. VI (Re to Z)	\$4.95

Write your name and address in margin.
 Order from your book store or
ZONDERVAN PUBLISHING HOUSE
 Grand Rapids, Michigan

PAY ONLY \$4.95 DOWN And the rest in easy monthly installments on delivery of volumes

CHRISTIAN PUBLICATIONS, INC.
 Third and Reily Streets
 Harrisburg, Pa.
 Dept. A.W.

WILLIAM H. DIETZ, INC.
 10 South Wabash Avenue
 Chicago 10, Illinois
 Dept. 4

Instruments Needed in Colombia

Anyone having a piano, organ or an accordion in good condition to donate to the Bible Institute in Colombia, please write to Rev. Otto Langeloh, Apartado 4583, Cali, Colombia.

A subscription for THE ALLIANCE WITNESS sent in now will bring credit toward the campaign total of your local church. Give the name of the pastor and church when sending in your subscriptions.

L. C. M. A.

Mobilizing Men for Missions

NOTHING is so ennobling as the enthusiasm felt by men acting together in a holy cause. Within the churches of The Christian and Missionary Alliance men are uniting for the purpose of taking concerted steps in the promotion of missions.

This movement is finding expression in an organization called the Laymen's Crusade for Missionary Action. A major aim of L.C.M.A. is to see that none of our mission fields is handicapped through lack of adequate equipment. By focusing on this need these men are arousing renewed conviction that the churches should be making every effort to preach the gospel to all peoples.

Men already in contact with The Christian and Missionary Alliance realize that the missionary vision is nurtured best in such a fellowship. Therefore, another major aim of L.C.M.A. is the establishment of new Alliance churches. Employing the direct methods with which they are familiar in business, these men search out thriving communities where there is no church with a clear gospel message. Then in coöperation with their district superintendent and with pastors in nearby Alliance churches, they enlist the coöperation of interested residents. In many cases Alliance families already living in a community become a nucleus.

Churches brought into being for the sake of missions are especially healthy. They are free from the hypochondria that often develops within groups that seek only to secure for themselves and their neighborhoods the benefits of religious culture. Christians who are stirred to action by the needs in other lands are the very ones who lead the way in local evangelistic efforts.

The Laymen's Crusade for Missionary Action has the official sanction of the Board of Managers of The Christian and Missionary Alliance. On July 29, 1953, it became a nonprofit corporation under the laws of the State of New York. The membership goal is 10,000 men. Members agree to contribute at least one dollar a month which covers operating expenses and provides a subsidy for pioneer pastors in extension projects. Members and friends are building a revolving fund through special gifts and through interest-bearing investments. This fund is devoted exclusively to making loans for starting new churches.

Men who are not already members may write to Mr. Claus Swanson, 50 State Street, Providence, Rhode Island, for a copy of the booklet, "How to Organize a Local Chapter of L.C.M.A." A sample copy of the monthly paper, *The Alliance Layman*, may be secured from the same address. Throw in your strength with men intent upon obeying Christ's last command.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada